

from
SYONS
PREROGATYVE
ROYAL. *697 a 33*

Or a Treatise tending to prove,
that every particular Congregation
hath from Christ absolute & entyre
power, to exercise in & of her
selfe every Ordinance
of God.

And is an independant body, not standing
under any other Ecclesiasticall autho-
ritie out of it selfe.

By a well-wisher to the Truth.

m 1 Cor. 3. 21.

MC All things are yours. *Henry C*

Psal. 149. 9.

This honour have the Saints.

Printed at Amsterdam, in the yeare

1641.

697.0 03

from

SYONS
PREROGATIVE
ROYAL.

697 a 33
5

Or a Treatise tending to prove
that every particular Congregation
hath from Christ absolute & entyre
power, to exercise in & of her
selfe every Ordinance
of God.

And is an independant body, not standing
under any other Ecclesiasticall autho-
ritie out of it selfe.

By a well-wisher to the Truth.

1 Cor. 3. 21.
All things are yours.

Henry C

Psal. 149. 9.
This honour have the Saints.

Printed at Amsterdam, in the yeare
1641.





Courteous Reader.



While other Men are
handling with the civill
affaires of the Kingdome:
I thought it my duety
(having no calling to
meddle that way) to im-
ploy my selfe in the publick
service of the Church; And calling to mind
the great wrong which some have done her,
in seeking to withhold that glorious Liber-
tie and priviledge, which Iesus Christ
hath purchased for her with his owne blood;
Considering (I say, how most unjustly manie
have assumed and arrogated to themselves,
that which is not theirs, but intruth the
Churches. I have published this small Trea-
tise. In which (by the good hand of God
assisting mee) I hope to make it perspicuous
and plaine to every judicious and indiffe-
rent Reader: That whereas the Papists
place the power of Christ give to the Church
in the Pope: The Protestants in the Bs:

the reformed Churches (as they are called) in the Presbytery : that neither of them have right in this thing ; but contrariwise that Jesus Christ, Lord & King of his Church, hath given the said power of his to all his saints, and placed it in the Body of every particular Congregation : So that he hath not subjected any Church of his, to any superiour Ecclesiasticall jurisdiction, then unto that which is in it self.

And whereas some (specially of late) have gone about to prove that the Brethren have not this power amongst themselves, but the same is wholly & altogether in the Officers hands. I purpose (the Lord assisting me) to answer such of their Arguments as seeme to bee of most consequence. And so shall leave the thing to the judicious Reader, to try & hold fast that which is good.

Now the good God, for his Sonne Christs sake, shew us mercie in all our aberrations, & discover them unto us more & more, and lead us into his Truth; and make us faithfull in that which we have received, whether it be lesse or more, unto the glory & praise of his Name.

A Treatise



*A Treatise tending to prove, that
every particular Congregation,
hath from Christ absolute and
entyre power, to exercise in and
of her selfe, every Ordinance of
God.*

And

*Is an independant body, not standing under
any other Ecclesiasticall Authoritie
out of it selfe.*



*Though we intend no large
discours: notwithstanding
it is not amisse, that wee
observe some fitt Method
and Order; In the hand-
ling therfore of the point
here*

here undertaken, wee shall (by the assistance of Christ doe this: 1. Wee will lay down certaine Arguments, grounded on the Scriptures, for the confirmation of our assertion: 2. Wee will shew what is the judgement of learned men in the thing. And 3. give answer to such objections as may seeme to carrie most weight against the same.

The first Argument we frame thus:

Argum. I If those Churches planted by the Apostolique institution, had power fully in themselves immediately from Christ, to practise all his Ordinances: Then have all Churches the like power now.

But the first is true: Therefore the second.

The proposition is cleare and certaine by these Scriptures, 1. Cor. 5. 2. 3. Act. 14. 23. 2 Cor. 16. 2. Col. 2. 5. 2 Thel. 3. 14.

The assumption is acknowledged by sundry of our best writers. That first government of the Church (saith Mr. Brightman *a*) is common to all times and places; and that it is not to bee permitted to bee at the arbitrement of men, to follow what way they list, but that

*a On Re.
vel chap.
2. p. 65,
Edit. 3.*

hat alwayes in reforming a Church, we must have recourse unto the first beginnings, to the which, as our onely rule, we must call back whatsoever strayeth from it, and that thee are not to be turped and tuned according to the crookednesse and jarring sound of the succeeding Churches. Mr. Parker b Polit. hath in effect the very same Speech; Eccl. 1.1. So Mr. Cartwright c, and B. Bilson d c 23 pag. likewise. Hooker gives a reason for it; p 59. 3. namely, because the first state of things was best, &c. and therefore it must needs follow, that Customes, Lawes and Ordinances, devised since, are not so good for the Church of Christ; but the best way is to cutt off later inventions, and to reduce things unto the ancient state, wherein at the first they were. Eccl. Po. And this agrees with Tertullians e saying lit. 1.4. of old: That is truest which is first; that is first which is from the beginning; that is from the beginning which is from the Apostles. c. 5.

Our next Argument is thus framed:

If Christ in Mat. 18. 17. whence hee saith: Argum. 2

A 4

Tell

Tell the Church; doth meane a particular
 Congregation: Then hath every particular
 Congregation an intyre power, in, & of it
 selfe, to exercise Ecclesiasticall Government,
 & all other Gods spirituall Ordinances.

a Explica.
 p. 2, p. 534

b Exp an

A&T. 8.

c Tort.

tort. p. 42

d in Mat.

18, 17.

e Idem.

f Idem.

g Idem.

h Idem.

i Idem.

k De Ec-

cl. l. I. ca.

13,

l Parapha

in Mat.

18,

m De Rō.

Pont. cōt.

A. Q. 1. p.

86,

n Cōfut.

Rhem. in

Mat 18,

o Idem.

p Polit.

Ecl. l. 3,

p. 79,

But the first is true; Therefore the second.

The proposition is cleare, and certaine,
 maintained by the most judicious Di-
 vines; viz: U. sinus *a*, Zwinglius *b*, Dr. An-
 drewes *c*, Chemnitius *d*, Aretius *e*, Pelar-
 gius *f*, Hunnius *g*, Vatablus *h*, Munster *i*,
 Beza *k*; Erasmus *l*, D. Whitaker *m*, Cart-
 wright *n*, D. Fulke *o*, Parker *p*, & others,

The assumption is proved thus: That
 Church, which Christ intēdeth in *Mat*,
 18. hath absolute power in, & of it selfe
 to performe all Gods ordinances: but
 Christ intendeth in *Mat*. 18. a particu-
 lar Congregation; Therefore every par-
 ticular Congregation hath absolute
 power, in, & of it selfe, to performe all
 Gods Ordinances.

Moreover, let it be observed; that this
 Church in *Mat*. 18. is givē as a plat-forme
 or Example unto all Churches, to walke
 by. As Moyses was to make the Arke in
 every respect proportionable unto the pat-
 terne, which hee saw in the Mount; even
 so, &c.

Our

Our 3. Argument is thus :

Whatsoever was commanded to the “
7 Churches to be practised by each of “
them, apart, in, & for themselves; that no “
Church of God must now omit. “

But Ecclesiasticall government was “
commanded to the 7 Churches to bee “
practised by each of them, apart, in, and “
for themselves.

Therefore no Churches of God must “
omit the practise of Ecclesiasticall Go- “
vernment, apart, in, & for themselves.

The proposition cannot be doubted off.

For as *Chytrens a*; *Atropius b*, *Bullinger c*; *a In Rev.*
Brightman d; & others write. All Churches *1, p. 29,*
from these, ought to learn: what govern- *54,*
ment to exercise; what Doctrines to teach; *b In cap. 1*
what persons to excommunicate; who to *p. 11,*
receive, & to comfort; & the like. *c In Rev.*
2, Hom 8

The assumption is proved clearly in *d In Rev.*
chap. 2. ver. 2. 14. 20. &c. Moreover, *1, 2, & 3.*
Mr. Perkins e (speaking of these Churches) *chap.*
saith: God gave to every of them power *e Expos.*
& authoritie to preach the Word, admi- *up n ch 2*
nister the Sacraments, reprove evil men, *v 2, &*
decerne false Prophets, and to exclude all *ch. 3, v. 7.*
obstinate sinners from all spirituall pri-
viledges among them.

The fourth Argument followes ; and thus I frame it.

Argum. 4 If the Church of Corinth had power and authoritie within her selfe; to exercise Ecclesiasticall Government; Yea and did it, meane the Ministers, and the rest of the Church there; Then ought not particular Congregations now, to stand under any other Ecclesiasticall authoritie out of themselves.

But the first is true, therefore the second.

The first part is unquestionably certain; and of this judgement was **D^a Cont. 9** Willet **a**, D. Fulke **b**, Zanchy **c**, Bucer **d**, **Cent. 1.** Piscator **e**, D. Andrewes **f**, Pet. Martyr **g**, **b** **Ans.** Polanus **h**, D. Feild **i**, Paræus **k**, Zwingle **l**, and others.

Againe, whereas the Papists and Hierarchie doe say, that the Church of Corinth had not sole and alone authoritie in it selfe, to exercise Ecclesiasticall Government; our writers, viz. Mr. Cartwright **a**, Mr. Parker **b**, and others, do found

c In 1 Cor. 4 Observ. 1. **f** Tort. tor. pag. 42. **g** 1 Cor. 5 **h** Synt. Theo: l 7 c. 19 **i** Of the Church, l. 1, c. 5, **k** Id 1 Cor. 5, de Eccom. **l** Epichir. de Can: Missæ & ad Valent comp.

a Resutat. Rhem. 1 Cor. 5, 4, **b** Pol. Eccl. l. 3, c. 4, p. 17, 18, &c.

ndly refute them, and prove the contrary by many reasons.

The latter part is proved before, in *Minors*, of the 1. and 3. arguments.

Our next reason I thus frame :

Such Actions the Church may Lawfully Argum. 5
; wherein no Law of God is broken.

But there is no Law of God broken,
when particular Congregations do, in, and
among themselves exercise all Gods Ord-
nances.

Therefore they may Lawfully doe it.

The prooffe of the proposition doth
rise from the definition of sinne; which

Augustine *a* and Ambrose *b* truly de- *a* Cont:
fine it; is either a deed, or word, or thought, *Fau: l. 22*
against some Divine Law. Lombard *c*, *c. 27.*
Aquinas *d*, and other Schoolemen (as *b* Lib. de
they are called) agree hereto. *Paridis,*
c. 8.

The Assumption is manifested in our *c* l. 1b: 2,
first Argument, the first part of it. *Et 35.*
d l. b 12,

The sixth Argument we frame thus: *Qu 7.*

If the Apostle gave commandment unto Argum. 6
the Eldership of Ephesus, for the whole ad-
ministration of all Ordinances in that
Church

Church. Then may the Eldership of every particular Congregation administer among themselves all Gods Ordinances.

But the first is true; Therefore the second

The Major is proved two wayes: 1.

a Rom. Scripture, Act. 28; vers. 17. 28. 2. By the flu

Pont. testimony of the learned *Whitaker a.*

Cont 4. The Minor is undenyable; For as *M*ple

Qu 1, c. 1 *Brightman b* saith: there was one forme ou

p. 12. of government in all Churches; namely cal

Cont. 2. that which is delivered us in the acts

Qu. 5, c. 6 the Apostles, & the rest of their writings are

pag. 281, There are extant at this present divers

284. *b* On the Treatises *c*, to prove that Christ hath i use

Apoc. ch. stituted but one onely forme of Church ag

12, pag. Government, common to all Churches ou

505. ordinary, perpetuall, and best: fir

c. See Thus wee have proved the affirmati for

Park Pol. part of our assertion; to wit; that eve full

Eccl. 1. 2, particular Congregation hath power un

c. 40, p. and for it selfe, immediately from Christ o r

324, 325 to exercise Ecclesiasticall Government; of

Ec. De- all other religious Ordinances; Wee w app

fence of now speake a little of the other part; the Sy

godly Mi. is, prove that particular Congregation nee

against doe not stand under any other Ecclesiast he

Bridg. call authoritie, out of themselves; v we

stand. Presbyteries, Classes, & Synods. ma

p. 133.

134, &c.

Our 7. Argument is thus :

Such offices and callings, without which the Church of God is complete and perfect, for Government, are superfluous and humane.

But the Church of God may be complete & perfect, for Government, without Presbyterian, Classicall and Synodical offices & callings.

Therefore these offices and callings are superfluous and humane.

This Argument the Protestants have used against the Pope; & the Reformists against Bishops, Arch-Bishops, Chancellours, &c. Now the same is every-way as firme & good, against Synods & Classes; for without them the Church of God is fully brought to complete perfection and unity. *D. Fulke* a confidently affirmeth so much. That which *Whitaker* writes of generall Counsells, is by *Mr. Parker* applied (and rightly) unto particular Synods. The Church of God (saith *he*) can well subsist without them, for *he* was sometimes without them; besides we are not bound by any speciall commandment of God to have them,

a Learn, disc. Eccl. Gov. pag. 10, 11, b De cons. Qu. 1. p. 22, 23, c Polit. Eccl. 1. 3. p. 133.

Our 8. Argument I frame thus :

Argum. 8 „ Whatsoever Government cannot be
 „ found commanded in the written word
 „ of God; ought not to have any place
 „ the Church of God.
 „ But the Government of Presbyterie
 „ Classes, & Synods, over many particul
 „ Congregations, cannot bee found com
 „ manded in the written word of God
 „ Therefore it ought not to have any
 „ place in the house of God.

The first part is grounded upon the
 Scriptures : *Esa* 8. 20. *Mat.* 28. u
 1 *Thes* 5. 21 *Gal.* 1. 5. 1. 2 *Tim* 1. 13. Lik
 wise this is the judgement of ma

Epist. in learned men. *Athanasius* a sayth : T
p. 2. ad „ Ecclesiasticall Canons come from t
Orthod. „ Apostles. *Cyprian* b saith : From t
Diac. „ the Scriptures doe spring, and thith
Ec. qua „ doe returne, whatsoever the Ecclesi
Athan. „ ficall Discipline doth require. *Jul*
Apo. 2, „ c saith : Not shew of eloquence, b
inferitur. „ Apostolicall Canons are required. M
Repl. to „ *Cartwright* d saith : Nothing sho
D. Whitg „ be placed in the Church, but wh
l. 1. p. 25. „ God in his Word hath commande

he like *Theodorus a*, *Ambrose b*, *Ignatius c*, *Augustine d*, *Cyrill e*, and others. a 1 Cor. 11, b In 1 Cor. 7, c Epist. 2, ad Smyrn. d Epist. 119, e In 1ob. 1
 The second part is also as manifest; or if we once grant (as all Learned have granted) that the Churches of the Apostolique Constitution, were independant bodies, and exercised Ecclesiasticall Government, in, and of themselves; then it must follow, that Classial assemblies, &c. have their rise wholly from the pleasure and will of man.

Our ninth Argument is thus framed:

That Government which meerly Arg. 10.
 tenderth unto the taking away from particular Congregations, their due power is unlawfull.

But the Government of Classes and Synods (as they now are) doth meerly tend unto the taking away from particular Congregations their due power.

Therefore that Government is unlawfull.

The Major of this Argument may easily bee proved by sundry places of Scripture; viz: 1 *Thesal. 4. 6.* 3. *Ioh. 9.* *Prov. 22, 28.* *Dent. 19. 14.* *Gal. 5. 1.* Also, it is

a L. 3, it is grounded upon the definition of
 Offic. justice; which is, as Tully a, Justinian b
 b Instit. and others say, to give every one his owne
 L. 1, tit. 1. And so much imports the word accor
 p. 2, ding to the Etymologie, or preeise signi
 c dng. fication of it; both in Greeke c and La
 a dng. tin d.
 Arist. l. 5, The Minor is manifest, by the dayly
 Ethic. e. 7 practice of the Presbyterian governours,
 d Ius a who admitt of no independencie in
 jure. Fun Churches, but subje& particular Congre
 ger. Ety. gations unto other superiour Ecclesiasti
 Triling. call jurisdiction, then unto that which is
 p. 4050, within it selfe. So that though the whole
 Church consent and agree to doe some
 Lawfull act; I meane both Officers &
 Brethren; as the Election of Ministers,
 excommunication, &c. Yet without the
 leave and approbation of the Presbyterie
 or Classes, they may not do it. Yea though
 the thing be never so Lawfull and neces
 sarie; notwithstanding the Classes being
 against it, the Church must for
 beare, and not doe it. And for this I can
 produce many instances.

Our 10. Argument we lay down thus.

It is a sin against God, to adde any thing, to that forme and manner of ordering Churches, which Christ our heavenly Prophet, hath set forth unto us in the New Testament.

To subject particular Congregations under any other Ecclesiasticall authori.

ty, out of themselves, is to adde unto that forme and manner of ordering Churches, which, &c.

Therefore it is a sin to do it.

The proposition cannot bee excepted against; for the Scriptures herein are e-

vident, Deut. 4. 2. Josh. 1. 7. Prov. 30. 6. Gal. 3. 15. Rev. 22. 18, 19. If it be a capi-

tal crime, to adulterate the Kings coyn: how much more, &c. And of this judge-

ment are many learned men, viz. a Au-

gustine, b Basil, c Chrysostome, d Cyril, Bede, f Cope, g G. Abbots, h Brentius, M. Cartwright, k Elton, and others.

The assumption cannot for shame be denyed; onely because the weight of the controversie leaneth upon it, I will speak farther of it in the next Section.

^a L. 30. c.
18. cont.
Faust.
^b Mora. c.

14.
c In Agg.
c. 1.
d In Lev.
1. 9
e In 1 Pet.
5.

f In Prov.
30. 6.
g Against
Hill, p. 15.
h In Exo.

35. p. 1. 8
i In Prov.
30. 6.
k V. m.
Col 2. 2.
p 38.

a L. 3, it is grounded upon the definition of
Offic. justice; which is, as *Tully a, Justinian b*
b Instit. and others say, *to give every one his owne.*
L. 1, tit. 1. And so much imports the word accor-
p. 2. ding to the Etymologie, or precise signi-
e d. m. c. fication of it; both in Greeke *e* and La-
a d. m. tin *d.*

Arist. l. 5, The Minor is manifest, by the dayly
Ethic. e. 7 practice of the Presbyterian governours, and
d Ius á who admitt of no independencie in
jura. Fun Churches, but subje& particular Congre-
ger. Ety. gations unto other superiour Ecclesiasti-
Triling. call jurisdiction, then unto that which is
p. 4050, within it selfe. So that though the whole
 Church consent and agree to doe some
 Lawfull act; I meane both Officers &
 Brethren; as the Election of Ministers,
 excommunication, &c. Yet without the
 leave and approbation of the Presbyterie
 or Classes, they may not do it. Yea though
 the thing be never so Lawfull and neces-
 sarie; notwithstanding the Classes being
 against it, the Church must fore-
 beare, and not doe it. And for this I can
 produce many instances.

Our 10. Argument we lay down thus.

It is a sin against God, to adde any " thing, to that forme and manner of " ordering Churches, which Christ our " heavenly Prophet, hath set forth unto " us in the New Testament. "

To subject particular Congregations " under any other Ecclesiasticall authori. " ty, out of themselves, is to adde unto " that forme and manner of ordering " Churches, which, &c. "

Therefore it is a sin to do it.

The proposition cannot bee excepted

against; for the Scriptures herein are e-

vident, Deut. 4. 2. Josh. 1. 7. Prov. 30. 6.

Gal. 3. 15. Rev. 22. 18, 19. If it be a capi-

tal crime, to adulterate the Kings coyn:

How much more, &c. And of this judg-

ment are many learned men, viz. a Au-

gustine, b Basil, c Chrysostome, d Cyril,

e Bede, f Cope, g G. Abbots, h Brennus,

i M. Cartwright, k Elton, and others.

The assumption cannot for shame be

denied; onely because the weight of the

controversie leaneth upon it, I will speak

farther of it in the next Section.

a L. 30. c.

18. cont.

Faust.

b Mora. c.

14.

c In Agg.

c. 1.

d In Lev.

1. 9

e In 1 Pet.

5.

f In Prov.

30. 6.

g Against

Hill. p. 15.

h In Exo.

35. p. 1. 8

i In Prov.

3. 6.

k V. m.

Col. 2. 2.

p 38.

There are yet other reasons to prove our Assertion; the which I will here lay downe more briefly.

1. If every Eldership have alike and equall power, as Hierome *a*, Cyprian *b*, Bucer *c*, and others affirme; then may not the Officers of one Congregation seeke by authoritie to suppress the Ad and decrees concluded in another.

a Ep. ad Ena.

b L. de unit: Eccl.

c De Reg. Chr: l. 1,

c. 15,

d Lib: 1, c: 2.

2. It is against sence, that a Minister should undertake the care of many Churches then one: who reads in Scripture of a *steward* over many Families, *sheepheard* over diverse flocks, & *Nature hath ordained* (saith Aristotle) *one unto one.*

e Jewel: Defence;

Apol. 2

par. c. 3,

divi. 5,

f D. Latē

Syons

Plea, p. 9,

g Zwingl

Art. 8,

expl.

3. Is it likely that the Presbyterial power should be of Gods approving; and yet he never mention it in his word. The argument the Hierarchy use against Popish Offices; and the Reformists against theirs. Here I may not omit *Zwinglius* *g* Speech, speaking of Synods. Wee willingly beleeve (saith he) that you are a representative Church; for a true Church you are not. But I pray you shew us, whence you fetch this name. Who hath given you this name? W

hath given you power to make Canons, im-
pale things on mens shoulders, grieve
their conscience, &c. And a little after
he saith : Of this representative Church
I finde nothing in the Holy Scriptures,
out of mens deviles any may faigne what
they list; wee rest in the Holy Scripture,
against which thou mayst not attempt
any thing, if thou be a Christian.

4. Whosoever shall deny our aforesaid
assertion, must of necessity hold two di-
stinct formes of Church government to
bee lawfull; one where particular Con-
gregations doe in, and of themselves,
exercise Gods Ordinances; the other
where they stand under another Ecclesia-
sticall authority out of themselves. Now
to hold this, is directly all one, as to hold
two wayes to heaven; distinct & opposite
in themselves, which is very scandalous
in Religion, and that which cannot stand
with truth.

5. Let it bee observed, that for this
reason (among other) the Learned a say : *a D. Whi-
ta. cont. 4
qu. 4.
Chamier.
l. 6, con-
ject. 2.*
the Pope is Antichrist; viz. because he will
have men to appeale from their owne
Churches unto him; and to stand unto
his Sentence and Decree. And doe not

the Classicall Assemblies and Synods, take upon them an authority much like to it, in subjecting many Congregations to them, requiring appeales to be made to them, and that the Iudicatory belongerh to them; as if their power were above all Churches.

6 What more meet and reasonable; then that every mans case be there heard and determined, where the fault was committed: so saith Cyprian. * It is not fit that they, over whom the Holy Ghost hath made us overseers, should go too and fro. He speaketh of carrying matters away from their owne Church, unto others *b*.

7 Note the effect, if it should be otherwise; which is, that every particular Congregation must hence necessarily lose her own proper right in government, and so of a Mistris become a servant: instead of being superiour, wilfully vassall, and enslave her self, which thing is contrary to Gods wil, revealed in his word *c*.

8 Seeing the Apostles, wheresoever they constituted any Church, with doctrine, immediately established in it, Ecclesiasticall government *d*; for without this

c Gal. 5. 1

1 Cor. 7.

23.

2 Tim. 1.

13. Heb. 4

14. Rev. 2

25.

d Par. pol.

Eccles. 1. 1

c 10.

(as D. Ames a saith) there could have ^{ea De consf.}
 en no cobling of the parts and mem- ^{el, 4. c. 24.}
 s together. It must needs follow, that ^{p. 214.}
 primitive Churches were independē
 dies, and stood not under any other
 ecclesiasticall authority out of theſelves.
 ow how such as stand for Presbiterian
 verment, will be able to prove a change
 this, I do not yet see: especially, confi-
 ring that the Learned (as I shewed be-
 re b) do hold, that there is but one cer-
 me, necessary, and perpetuall forme and
 aner of ordering Churches. And this al-
 is the judgement of Calvin c, P. Mar. c Calv. ad
 y d, D. Bilson e, yea, the Confession of Sad.
 e Churches of France f, of the Low- ^{d in Rem,}
 ountries g, and Scotland h, in a word, to ^{3. 21.}
 his the Papists i ascent. ^{e Per. Co.}
 338. &c.

9 By the titles given to all particular f Harm.
 ongregations, it appears evidently; that ^{conf, art.}
 at Ecclesiasticall authority is (or at least ^{29.}
 ught to be) in every one of them, di- ^{g Harm.}
 inctly, wholly, entirely; viz. a King- ^{art, 30.}
 some k, a Family l, a Body m, a Queen l, &c ^{h Treat,}
 of the dis-
 cipline of
 hat Church. i Sander, visib. Mon. lib, 1; cap, 6.
 Mat, 3, 2. l Epbes, 2, 19. m 1 Cor. 12. 20
 Psal, 45.

For what more sencelesse then to say Kingdome, or Family, standing un another Politicall or Oeconom Government out of themselves; a b having all parts and members, and may neither receive in, nor put out, w out anothers leave and consent.

10. The Actes of the Apostoli Churches prove directly our assertio For it is without all contradiction, t they elected their owne Ministers, communicated offenders, sent mess gers, & performed all other Church m ters among themselves.

By this time I suppose the indiffer Reader perceiveth that the Scriptu are fully with us, & against our opposi in this point; Notwithstanding see they doe pretend that they have on th side a multitude of learned and go Ministers; (according as *Festus*, kno ing that *Paul* to have appealed u *Cæsar*, did reasonably resolve, saying u *Cæsar*, shalt thou go so) I am wel contēt hear what reverend & judicious autho doe say herein. And if they will stand their testimonies, I doubt not but make it certaine, that as wee have t

word of God, (o them with us also; at least
in their writings, what ever their practice
was or is.

The allegations of the Learned, which
purpose here to sett downe, shall bee
taken: 1. From Papsts; 2. Lutherans;
3. Calvinists; 4. English Conformists;
5. The Non-Conformists; 6. Ancient
Writers; And lastly, the Confession of
Reformed Churches.

Howsoever Romes Champions a will
have none now to meddle with Church-
Government, but Priests, Bishops, Pre-
lates, &c. yet they doe acknowledge, that
in the primitive Church, according to the
precept of Christ in *Mat. 18.* offenders,
after the first and second admonition,
were brought to the whole congregation,
met in one place together; that is: the
Christians with their Bishop, or Pastour;
and there, if they continued impenitent,
by the consent and approbation of all,
they were excommunicated by the Mi-
nister.

Marke (I pray thee Reader) the mar-
velous efficacy of the truth, which
forceth a testimony thereof, even from
them that are to it the greatest enemies.

a Bellarm
de verb.

Dei, l. 3.

c. 5, Rhem

in Mat.

18, 17,

1 Cor.

5, 2, A-

gid: Topi.

Cont. in

Ep: 3 E-

vangel.

p. 280,

Stapl. de

anth Ec-

cles cont.

Whita.

l. 1, c. 1,

Secl. 5,

BSculting

Hier.

Anar. l. 11

p. 134.

It is here acknowledged (as the truth is) the right of Ecclesiasticall Government, at first was in the body of every particular Congregation, there lay the whole power: I do not lay chiefly, but wholly; so that what spirituall power is now assumed above this: whither it be Papall or Episcopall, whither it be Classicall or Synodal, they are humane ordinances, and apparent violation, of a divine institution.

*a Saravia
cont. Bez,
pag. 62.
Schol. Pa-
ris. in pol.
p. 6.*

Others of them speak *a* as plaine: All Ecclesiasticall authority, primarily, properly, and especially belongeth to the Church, to the Officers instrumentally ministerially, and so far onely, as it respects the execution of it. Here is nothing said to justifie Ministers, in taking more authority to themselves, then they grant their Congregations; but a testimony to the contrary; For what they do is onely Ministerially; as the servants of the Church; and therefore a most unseemly thing (without the Churches fore-knowledge, liking and consent, to make acts or decrees; but more, to binde men to the keeping thereof, whither they will or no.

*b L. 2. ca.
24, de inst.
Sar.*

To these we will adde *Alphonsus b de Costro,*

ostro, and Francisus Victoria c, the Minister of Canus; both these affirme, that all bishops do receive jurisdiction & power immediately from God. If so, then one needs not to seek anothers authority, for every one in his own Church, may lawfully administer all Gods ordinances, whether others, otherwhere do like or not. Thus God, who brought light out of darknesse; ordered these mens tongues, to give witness unto his truth.

Neither may *Cusarus* words be remembered; who speaking on this place, to thee will I give the keys, saith this "promise of Christ, must be referred unto the whole Church. Sanders c, Sculting: m d, and others of them, give the same exposition; viz. that when Christ premised Peter the keys, he in person presented the body of the Church. According to these mens writing, the power of binding and loosing, election of Ministers, deposition, and the like, is in the body of the Congregation; if so, then Classis and Synods have it not. I mean of right.

cln relect.
de potest,
Eccl, q. 2.

a De con.
Cathol. l.
1, c. 11, &c
14, 15, 16.

cDe visib.
Mon. t. 1,
c. 6.
d Hierar.
Anar. l. 4.
p. 103.

John Ferus, a Frier of S. Francis Order
a Such as but godlier then the *a* common lore
Bucanan treating (in his Commentaries, writte
describeth on the Actes) of the Example of *Pete*
in his how hee was required to render a reaso
Francis- of that which hee had done; maketh the
canus. note upon it: *Peter* the Apostle, & cheif
of the Apostles, is constrained to give a
account to the Church, neither doth he
disdaine it; because hee knew himself
not to be a Lord, but a Minister of the
Church. The Church is the Spouse of
Christ, and Lady of the Houle: Peter
Servant and Minister; wherefore the
Church may not onely exact an account
of her Ministers, but also depose them
and reject them altogether, if they be
not fitt. So did they in old time ver
often; But wicked Bishops now will no
be reprov'd, no not of the Church, nor be
ordered by it; as though they were Lords
not Ministers *b*:

b Fer. in
Act. 11,

What can hee more for us then this
For hee absolutely grants us the thing
which wee stand for; that is; that the
Church is above her Officers; and there
fore may require, when there is just occa
sion, a strict account of their Actions

Yea more, if she finde them unfaithfull, (whether it be in carying themselvs more like Lords then Servants; or instead of executing the decrees and Sentences of the Church, devise Lawes against her; or instead of maintaining her right, freedom and priviledges, seeke to bring her into bondage,) she may put them downe, and place better in their roome.

I could here produce others of them; viz. Gratian *a*, Gregory *b*, P. Æneas Sil. *a* *Caus.* 11 *p.* 3, 6, *b* *Lib.* 4, *c* Pope Anacletus *d*, Sixtus Senensis *e*, Thomas of Aquine *f*, Alexander of Ales *g* *Epist.* 3, 2 John Scott *h*, &c. some affirming that the greatest authoritie is in the Church, that the keyes were given to all the Apostles; others that all Bishops are equall in power; and the like. But wee will leave these men, and come to more authenticke witnesses.

It is affirmed by the Centuries of Meydenburg, that from Christs ascension, unto Trajans time, which is about a 100 yeares, every particular Church was governed by the Bishops, Elders, and Deacons of the same.

Moreover
l. 8, annot *171.*
f *In* 4.
sent. *dist.* 2, 4, *qu.* 3
art. 2,
g *Sum.*
Theo.
part 4,
qu. 20, *me.* 5, 6, *h* *In* *Magist.* *sent.* 1, 4, *dist.* 19, *art.* 1,
Cent. 1, 6, *Cent.* 6, 7, *Col.* 591,

a Cent. 2.
c. 7 p. 134
135.

Moreover, describing the state of Christian Churches, from *Trajan's* a reign, unto *Severus*, (that is, from the year of Christ 100, to 195) thus they write: *If any read the approved Authors of this age, he shall see that the order of government was popular; for all Churches had equall power of teaching purely the Word of God, administration of the Sacraments, excommunication of Hereticks, and wicked persons, loosing the penitent; the election and ordination of Ministers, and the deposition of them againe for just causes.*

b On Rev.
c. 12. pag.
505, 506.

Master *Brightman* comes lower down, even unto *Constantines* time, and is of opinion, that the Primitive puritie of Church Government was not yet deflowered with the dreggs of mans inventions. Neither had Satan brought in Prelatcall pride into the Sheepfold of the Lord: but the Pastours looked every one to the health of his owne Flocke.

c Se. Mr.
Jacobus.
Rasor. pa.
57, &c.

Hence it appeares, that for the space of 200 or 300 yeares after Christ c. every visible Church had power to exercise Ecclesiasticall government, and all other

other Gods (spirituall Ordinances (the means of salvation) in, and for it self, immediately from Christ, And this is a thing so certainly true, as I think will not be denied.

What authority then (to use anothers ^{a B. Bilson} speech) had others after the Apostles ^{agai Sem,} death, to change the Apostolike Govern- ^{p. 221.} ment? But seeing they have done it; ^{b Eze. 20.} what must we doe? Thus: leave their ^{18. Exod.} inventions, and returne back to the ^{23. 2.} Churches of the Apostolike institution; ^{Mat. 15.} and from them, take our patterne and ^{24. &c.} platforme, to walk by, & t^c us God teach ^{c Lib. 2.} eth ^{con, Gent.} us to do: and learned men also: v^d ^{Epist. ad} ^{Philad.} ^{e De Bap.} ^{f Def. Ap.} ^{6. pa. c. 16} ^{div. 2. pa.} ^{762.} ^{g Conser.} ^{195. 459.} ^{h He was} ^{no Luther} ^{ran.} ^{i Ad Val.} ^{Comp.}

From these, let us ascend to the very first Worthies, who have brought us a great part of the light of the Gospell in this later age, *Zwinglius* ^k and *Luther*: ^{195. 459.} The first saith thus, ^l Excommunication is not in the Bishops, gathered together in a Synod, but the right and power thereof, is in the Congregation: And therefore according to Christs Commandement, in *Mat. 18.* Offenders ought to be brought

a Art. 31
Explat.
Epichris-
sis de Ca-
non. Miss.
b Eccle-
siastes,
c Tom. 2
pag: 374,

to the Church, wherof they are mēbers *a*, and being obstinate by the Church, the Pastor pronouncing the Sentence, are to be cutt off.

Againe, concerning calling to the Ministry, he saith *b*: The right of Election is in the whole Church.

Mr. Luther, another excellent witnesse of Christ, affirms *c*: that the Church hath the right and power to judge of any Doctrine, also of calling the Ministers of the Gospell; or, if they cease to be faithful to depose them.

d Exam:
par: pag.
226, 227
228,

Harm:
in Mat.
18, 17,
e Exa.
con. Trid.
part. 1,
p. 3,
f Exam.
c. 6.

g Loc.
com. tit.
de reg.
Christ.

In Mat
18,

Chemnitius, another famous man, and of rare learning among the followers of Luther, is herein with us likewise; For he testifieth, that Election *d*, excommunication, examination of sentences *e*, &c. belong unto the whole church. Again, observe what hee attributeth in another place to the Congregation; what to the guides thereof: To the first power *f*, to the later the administration of it. Melancton *g*, hath the like distinction of it.

I could here mention many others of them, which consent with us fully; as *Sarcerius a*, *Brentius b*, *D. Rungius c*, *Hunninus d*,
b Exeges. in Ioh. 12, 23, c In 1 Cor. 5, 3, 4.

ius d, Osiander e, Salnecker f, Pelargus g, d In Mat.
 O. Mylius h, Hegendorphin i, &c. None 16,
 of these hold that particular visible ^{e Harm.}
 Churches, are non-adjectives, cannot ^{in Mat.}
 stand without Classes and Synods; but ^{18, 17.}
 on the other side they grant them (I mean ^{f In Act. 6}
 to the Eldership and Brethren) right & ^{g In Act.}
 power, to practise in & among themselves ^{6, & 14,}
 all Gods ordinances. ^{b In 1}
 Cor. 5.

For those now (whom for distinction
 we name Calvinists; these men (I
 take it) are the multitude of Godly and
 learned Ministers, which doe (as they say)
 agree in judgement and practise with
 them. ^{i In Act.}
 14.

Peter Martyr a in his common ^{a Class.}
 places, making the Church a Monarchy, ^{ch. 5. sect.}
 in respect of Christ, an Aristocracy in ^{9.}
 respect of the Elders; addeth also, that
 because there are matters of great weight
 & importance, referred unto the people,
 excommunication, absolution, choosing
 of Ministers, and the like; it hath also a
 consideration of a popular government.
 Of the same judgement was Iunius b: b Eccl.
 the whole Church (saith hee) ought to ^{1, 3, c. 1,}
 use, that is, the body consisting of the
 Eldership and people, by equall and
 common

common voyces. This is the right manner
of choosing Ministers.

a Com. Pl. With them joynes *Musculus a*, *V*
elect. Mi. *vet b*, *Bullinger c*, *Danæus d*, *Gualter*
b Groun, *Sybrandus f*, *D. Mornæus g*, *Morell b*
Rel. l. 3. *Tilenus i*, &c. all these, I say, do direct
61. affirme the same thing: viz. that all par
c Dec. 5. 4 ticular visible Churches, have full power
d In Tim. 5, 22. to ordaine and chuse among themselves
e Hom. in fit Ministers. Neither can it be gather
Ast. 13. 2 ed (to my knowledge) any where in the
3 13. 22. writing, that unto a full and comple
f Resp. ad calling of Church Officers, any more Ec
Hug. pag. clestasticall authority and power is re
159. quited, then that which Christ hath
g Hist. p. 542, &c. in every Congregation, distinctly
b Tom, 4. apart.

f. 534. To the same purpose they write, about
i Resp. ad Excommunication, and the absolution,
Com. La. the reconciliation of the excommunicat
Va. q. 8, & those are actions (they say) common
Epist. 14. the whole Church, and not of any private
person, or persons.

Bastings k speaking of the difference
between the two *Keys*, that
Preaching, and the other of Discipline
placeth it in this: that the former, which
k Catech. Qu. 85. is the preaching of the Gospel, is com
mitted

mitted to the Ministers; the other, because it appertaineth to the discipline of excommunication, is permitted to the whole Church.

To him we will adde *Ursinus* a, who *a Cat. b. p.*
 teacherh thus: Christ in these words, 799. 800
Mat. 18. 17. If hee refuse to heare the *printed as*
 Church, &c. expressely commandeth all, *Oxford,*
 whosoever (being after this sort admoni- *An. 1587.*
 shed by the Church) will not repent, to
 be, by the common consent of the
 Church excommunicated, untill they re-
 pent. And whosoever are excommunica-
 ed, they againe professing, and shewing
 in their actions amendment, are altoge-
 ther in like sort received into the
 Church, as they were exiled from it:
 Namely, by the judgement of the Elders,
 by the consent of the Church, and the
 authority of Christ, and the Scripture.
 And that denuntiation, whereby one is
 excommunicated, is not in the power of
 the Minister of the Church, but in the
 power of the Church, and is done in the
 name of the Church, because this com-
 mandement was given by Christ unto
 the Church. For he saith expressely: Tell
 the Church. And of this judgement is

C

Piscator,

a In 1 Cor, Pifctor a, Calvin b, Paralus c, Kecker
5, Obf, 1, man d, Hermingius e, Toffanus f, Pola
b Inst. 4, 15. nus g, Hyperius h, Pradarius i, Munster
e In 1 Cor, Danaus l, Occolampadius m, Bezan, and
55. others.

6 System, Touching the English Conformist, the
Theok. 1, 3 formablest of them, are for us in the
e In 1 Cor, point. Bb. Whigist o confesseth, the
5 point. in the Apostles time, the state of the
f Com. in Church was popular. And two pages a
1 Cor. 5. ter, I call it popular, (saith he) becau
g Synt, the Church had interest almost in ever
Theo. 1, 7, c, 18. thing. With him B. Bilson p agree
h Com, in and writeth thus: In the Primitive
1 Cor. 5. Church, the people did propose, name
i In 1 Cor, elect, and decree, as well as the Clergy
5. k In Mat, and though the Presbyterers had mo
18, 17. skill to judge; yet the people had as muc
11 In Mat, right to chuse their Pastour: and if the
18 most of them did agree, they did car
m In Mat, it away from the other. Againe q, Mar
18. n Anno. in well (saith he) the ordaining of the
2 Thes. 3, Deacons, they were chosen by the people
14. To these we will adde 4. more co
o In his formable Doctours of England; v
defence aga. T. C. Whitaker, Bell; Willet, and Taylor. T
pag. 180,

182. p Perpet. Govern. c, 15, p, 361. q Chap. 2, p, 9

first affirmeth *a*, that Ecclesiastical authority, principally, primarily, & essentially belongeth to the whole Church; unto Bishops onely accidentally, and secondarily.

a De Con-
qu. 5. pa.
178.

so againe *b*, The chiefe judgement in all criminall cases, is the Churches.

b De Rom.
pont. con-
4. qu. 4. c.

Bell saith e, Excommunication precise, and chiefly, pertaineth to the Church; and that shee hath authority to commit the execution thereof to some speciall Church person, for that purpose; and chosen for that end,

3. p. 562.
c Regim.
of the
c. 2. sect. 4.

To the same effect *Willet d*. And *Taylor e*, say, that excommunication is the common action of the Church, and not of any private person, or persons.

d Synops.
con. 4. qu.
4. p. 2.

For the *Non-conformists*, I have already shewed, that they consent fully with *s*. Notwithstanding some thing more, I will here speak of them; and the rather, because those who now principally object against the thing we take to be the truth, would seem to be of the number of them: but I shall make it cleare, that in this point their judgment & the others are differēt. He that reads the controversie between *Downname* and the *Replier*, shall there see this very point largely handled. The

e Com. on
Tit. ca. 3.
ver. 10. p.
712.

Doctour stoutly maintaineth, viz. that particular Churches are dependant, and stand under another Ecclesiasticall authority out of themselves. The other saith

*a Lib. 2. otherwise; and often affirmeth a, that the
par. 2. pa. administration of all Church-matters, at
104.* first was in every Congregation, the

*b L. 1. pa.
2, p. 22.
23.*

right in the Church: the execution in the Presbytery thereof. For this purpose he instanceth *Cenchrea b*; howsoever it was the port of *Corinth*, and not farre from it, as *Radcliffe* or *Lime-house* to *London*, yet it was a distinct Church, from that of *Corinth*, and alike indued with full power s of Ecclesiasticall Government.

c Note.

Master *Parker* speaks down-right in this thing, and proves by Text of Scriptures; judgement of ancient Fathers, Confession of Protestant Divines, and many unanswerable reasons: that *d* all Ecclesiasticall power is alwaies in the whole Congregation, from thence it flowes, as from the fountaine, and to the same it returneth as to the Sea.

*d Pol. Ec.
1. 3, c. 6.*

Vnto these we will adde the Author of the *English Puritanisme*; a Booke (the Publisher reports) containing the

maine

ine opinions of the rigideft sort of
 ple that are called Puritaines *a*, in the
 calme of *England* ; among other
 aths. *a Hee meanes the forward pro-*

1 They hold and maintaine that eve-
 Company, Congregation, or Assembly
 men, ordinarily joyning together in
 e true worship of God, is a true visible
 urch of Christ, and that the same title
 improperly attributed unto any other
 onvocations, Synods, Societies, Com-
 nations, or Assemblies whatsoever. *fessours which stand out against the Cere-*

2 They hold that all such Churches or
 ongregations , communicating after
 at maner together, in *Divine* worship,
 e in all Ecclesiasticall matters equall,
 d of the same power and authority,
 d that by the Word and Will of God,
 ey ought to have the same spirituall
 rivilidges, Prerogatives, Officers, Ad-
 ministrations, Orders, and formes of Di-
 ne worship.

3 They hold that Christ Jesus hath
 ot subjected any Church or Congrega-
 ion of his, to any other superiour Eccle-
 asticall Jurisdiction, then unto that
 which is within it self: so that if a whole
 Church, or Congregation, shall erre in

Syons Prerogative.

any matter of faith or Religion, no other Church or spirituall Church-Officers have (by any warrant from the Word of God) power to censure, punish or controule the same; But are onely to advise them: and so to leave their soules to the immediate judgement of Christ, and their bodies to the sword of the civill Magistrate, &c.

4 They hold that every established Church, ought (as a speciall prerogative wherewith she is indued by Christ) to have power and liberty, to chuse their own spirituall and Ecclesiasticall Officers, &c.

5 They hold that if in this choice any particular Churches shall erre, that none upon earth, but the Civill Magistrate, hath power to controule, or correct them for it, &c.

6 They hold that the Ecclesiasticall Officers and Ministers of one Church, ought not to beare any Ecclesiasticall office in another, but ought to be tyed unto that Congregation, of which they are members, and by which they are elected into office, &c.

There

There is nothing here said, but many others of our learned Country men, have said the like, as D. Ames a, M. Bates b, M. Fenner d, M. Udall e, &c. In the English Church at Franckford in Queen Marias daies, it was agreed upon, that the Ministers and Seniors, severally and joyntly shall have no authority to make any manner of Decrees, or Ordinances, to binde the Congregation, or any member thereof: But shall execute such Ordinances, as shall be made by the Congregation, and so them delivered. Again, None shall be excommunicated; untill the matter be first heard by the whole Church. That the Ministers and Seniors, and every of them; be subject to Ecclesiasticall discipline, as other private members of the Church be.

Neither shall Mr Hookers Testimony be unremembred; who affirmeth, that a particular Congregation may lawfully and without sin, call a Minister, without or against the approbation of the Classis. And he gives this reason for it: They which had compleat and perfect Ministers before any Classis; had power fully to call them: But a particular Congregation, had perfect and compleat Ministers, perfectly

and compleatly called, before any *Classis*.
Ergo, &c.

Howsoever, I have mentioned already
some testimonies of the most ancient
times, after the Apostles downward, even
while any soundnesse of the Gospell did
shew it self in the world. Notwithstan-
ding, that this *right and due power of the*
Church, for which we stand; may not be
thought a *Novelty*, and so unbecoming
Christians to imbrace it. I have thought
it convenient, to write something fur-
ther herein; that is, to shew that the best
approved Authours, after the Apostles,
are directly with us, in this thing also;
affirming, that every particular visible
Church of Christ, hath power to exercise
Ecclesiasticall Government, and all other
Gods spirituall Ordinances, in and for it
selfe immediately from Christ. And this
(God willing I will do) in order, accor-
ding to the times in which they lived.

To begin first with *Ignatius*, (who was
a *Eusl. 1. 3.* as some thinke, Pastour of the Church
c. 22. at *Antioch*) in his writings we finde it
b *An. 90.* manifested, that it was then (*b*) the maner
of visible Churches, to come together in
one

one place, a to worship God, having Bishops, a Ad Phi-
Elders and Deacons unto their Officers, ladelp. ad
by whom the people freely chose by voices, or Magnes, a
lifting up of hands. Is it not hence ap- Tral.
parent, that Congregations in this age
were free, and could exercise among
themselves, all Gods ordinances.

Tertullian relating the maner of Chri-
stian Assemblies in his time b, saith c, They b An. 200
came together into one Congregation, for to c Tertul.
pray unto God, for to rehearse the Divine Apol. c. 29
Scriptures, and with holy words to nourish
faith, stir up hope, and fasten confidence.
And they used exhortations, reproofes, and
divine Censure.

Origen d writes much to the same pur- d In Iosu.
pose. Such as were brought in the third Hem. 7.
place for sin unto the Congregation: if they An. 225.
stood obstinate, by the judgement of the
whole Church were excommunicated from
the body, the Elders of the Church pronounc-
ing the sentence. Observe here, he saith
not, that the matter was carried to a
Synod, and there first determined, &c.
but names onely the Congregation, and
Elders thereof; notwithstanding had
there been any such superiour judicatory
Assembly, is it likely hee would have o-

mitted it, and mentioued a subordinate and inferiour one.

a An. 225 *Cyprian* Bishop of *Carthage* sheweth
Cyp. l. 3. how canes were not handled before the
Epist. 14. Elders, but the whole multitude, without
§ 10. whose consent also nothing was done.
 And speaking of calling to the Ministry,
b L. 1. Ep. he saith *b*, The people have power princi-
4. pally to chuse worthy Ministers, and refuse
 unworthy ones. What can bee more full
 and absolute to our purpose then this?

c An. 305 *Eusebius* c testifieth, that the Churches
d Euf. l. 3 of the most famous Cities, were in their
c. 11. constitution first; but one ordinary con-
e L. 3, 28 stant Congregation, *Jerusalem d*, *Ephe-*
f 3, 13. sus *e*, *Alexandria f*, *Hierapolis g*, *Co-*
24, 1. rinth *h*, *Sardis i*, &c. This being so, then
h 332. it follows, that primatively they were in-
i 4, 22. dependant, and stood not under any o-
 ther Ecclesiastical authority, out of them-
 selves.

k An. 330 *Athanasius* often saith, that *k* elections,
Epist. in excommunications, &c. according to the
pers. ad Apostles precept, ought to be done in the
Ortho. § publike Congregation by the Ministers,
Ep. ad Sol. they taking first the peoples voice or con-
vit. de. § sent.
Epist. con.
Nica. c. 9.
Eccl. bist. To these we will adde *Epiphanius*,
Jerome,

Jerome, Ambrose, Cyrill, Hillary, and Gregory Nazianzen; Writers in one age a.

An. 380

Touching Ecclesiasticall Government, these to this purpose speake: Particular Churches may lawfully ordaine their own Bishops, without other Presbyters assisting them *b*; and among themselves excommunicate offenders *c*. In every Congregation there ought to be a Senate or Assembly of Elders *d*. The power of choosing them is in the people *e*, these with spirituall bridles order men *f*, &c.

bEpi.con.

Her. 73.

cId.1.1.

Her. 30.

Tom.2.

eHere 5.

dJerom, ad

Gal. q. 10

eAd Rust

Hil. ad

Con. Aug.

Cyri.in

Iob, 20.

2I.

fAmb.

Off.lib.I.

c.I.

Nazian.in

Orat.fun,

de patr.

What more certain, then that the thing for which we stand. is here justified by all these Ancients. They have not written dishonourably of the Churches of God; sought to disable them, from practising Christs ordinances; subjected them to other Ecclesiasticall authority, ont of themselves: But contrariwise acknowledged (as the truth is) that every particular Congregation hath an intire jurisdiction, within it selfe, and so power and liberty to chuse her own Officers, excommunicate offenders, and the like: I say without the approbation of Synods, yea against them, if there be just cause.

There are others besides, which beare
witnesse

a L. 1, c. 17 witnesse to this truth; viz. *Augustine a*
de doct. Ch. *Chrysostome b*, *Basil c*, *Socrates d*, *Isido*
b De Sace. *rus e*, *Bernard f*, &c. Moreover some
 l. 3. c. 4. Counsels have granted so much; and
 c In Con. Christian Emperours g by their Laws
 Monach. confirmed it. Of all which it may be,
 l. 4. 14, & 6, 2, & 7. another time we shall have occasion to
 c. 35. speak more fully.

d L. de Of. Touching Reformed Churches; If we
 e Ad Eug. may take the Confession of their faith for
 f Con. Ca. testimony, then surely we have their con-
 3, Can. 22 sent also with us. The Confession of the
 Nic. Con. Bohemian Churches h hath these words,
 330. Com. *The Keys (that is, Ecclesiasticall Governmēt)*
 Constant. *are given in trust, & granted to the Pastors,*
 An. 682, *and to each severall Ecclesiasticall Societie,*
 g Disti. 61 *(that is, ordinary Congregation) whither*
 c. Sacror. *they be small or great. To this the Church-*
 Codex de *es under the Palsgravi likewise concented*
 Epis. l. 38. & 39.

h Harm. For election of Ministers, the *Helvettian*
 Con. c. 14. Confession k saith, *It is right when it is*
 i Pub. Ca. *done by the Churches voice giving, and the*
 in the end *laying on of hands of the Minister. The*
 of part 2. Confession of the French Churches is
 k Art 16, the same; so *Auspurge m*. Also the pub-
 17. lique order set forth in the *Low-Coun-*
 l Art. 30. tries n, acoorderth therewith. The Synod
 m Art. 14, of *Middelburgh o* hath these words, *Let*
 n Art. 31
 o 1581, *the*

the election of Ministers be in the power of the Church, and let it be done by voices publicly in the Temple. The Synod of Tilleburgh in Nasovia, determined the like, as Zepperus a writeth.

a Pol. Ec
in fine.

There is extant a publike order, published in Middelburgh, Anno 1602. agreeing with all the former; viz. Ministers must be chosen with the free consent of the Elders, and the whole Congregation. By the like authority as they were elected, they may be deposed: But nothing herein must be attempted, without the determination of the whole Church.

cont. qu. 3

For Conclusion now of this thing: Howsoever, I have alleadged the opinion of many learned men: Notwithstanding, it is the Word of God, which I appeale unto, for to have the matter in controversy betwixt us, onely tryed by. And herein I doe no more, then others doe, which know, they have the truth on their side, namely, to call their opposites unto the Scriptures, and to require of them, to stand unto the undeceiveable sentence and judgement thereof.

c. 3.
D. Mort,
Apo. Cat.
p. 2, l. 1.
c. 32.
Sutclif.
def. Pont.
Rom. 1. 2.
c. 9;
p. 132.
B. Jew.
Apol. part
2, c. 5,
D. 1.

Thus the Protestants do with the Papists: And the Reformists againe with them. And for this purpose hath Zan-

c Par. Pol,
Eccl. 1. 1.
c. 24.

a De ver.
Ec. Refor,

Zanchy(a) a worthy speech in his writing unto D. Knolls : All things touching worship and discipline, ought to be examined, not by the uncertaine rule of humane judgement, but by the touch-stone of Divine Scripture.

Now we come to examine such objections as are commonly made against our former assertion.

Those who affirme that particular visible Churches, are not independent bodies, but that Christ hath subjected them to a superiour jurisdiction, then unto that which is within themselves : viz. under Presbyteries, Classis, and Synods, vouch their arguments : partly from Scripture, partly from presidents or instances sacred and Ecclesiasticall : finally, from the congruity it hath with reason, that so it ought to be.

Object. 1.

The first objection is taken from Act. 15. where certaine of the Church of Antioch, are said to go up to Jerusalem, to the Apostles and Elders about a question.

Answer

To this we answer divers things, 1. here was no combination of many Ministers of divers Churches; but onely a few messengers

messengers sent from *Antiochia* unto the
Congregation at *Jerusalem*, about a con-
troverſie there ſpecified. Hence it is af-
firmed, by many learned men *a*, that as
this was an aſſembly of one onely parti-
cular Church; ſo it bindeſ *b* onely but in
ſpeciall, or particular meeting.

2 As Mr *Cartwright* *c* ſaith, *Paul* and
Barnabas went not up to *Jerusalem*, to
ſubmit their judgement to the judge-
ment of the Apoſtles; for that had dimi-
niſhed the authority of their doctrine,
then which there was no greater in the
World: they being both infallibly dire-
cted by the Holy Ghoſt. Onely they
went up to conferre with them, and for
countenance of the truth, in reſpect of
men, and for the ſtopping of the mouths
of ſuch deceivers, as pretended they
were ſent *d* by the Apoſtles. In a word,
that no ſuſpition might remaine in the
mindeſ of the people, as if *Paul* in do-
ctrine differed from the reſt.

3 It is certaine, that at *Jerusalem*, not
onely the Apoſtles and Elders met toge-
ther; but as *Luke* expreſſeth it, the
Church alſo; being intereſted in the
thing: And therefore gave ſentence
with

a D. Brid.

p. 1224.

b D. Whi-
tak. De

con. qu. 2.

p. 6. & p.
67.

c Refut.

Rhem. on
the place,

d Ver. 24.

with the rest, to the decree then made. Observe what *D. Wostaker* replies unto *Bellarmino*, denying the multitude to be called: It was alwaies (saith he) the practise of the Apostles in common cases, to call the whole Church together: and without doubt but they did so here. Now there was no need to have it mentioned, seeing it had been their constant custome formerly so to do.

a Pol. Ecc. l. 3. c. 12. pag. 108. And it seems in *Cyprians* time, that the Church was not deprived of her right herein; howsoever the Papists do in the 1.2. ca. 9. dayes teach otherwise, and others do otherwise practise.

5. 8. e Lib. 4. Epist. 6. d Bell. de Conc. & Eccl. l. 1. c. 16. pag. 39. 4 Howsoever the Church at *Antioch*, some Brethren, with *Paul* and *Barnabas* unto the Church at *Ierusalem*: notwithstanding (and let it be well observed) they did not this as being a dependant body, and standing under another Ecclesiastical authority out of themselves, For as *M*

a Pol. Ecc. l. 3. c. 20. 301. & 14. *Parker* excellently proves it, the Church at *Antioch* at this time, had absolute power in, and for her selfe, to have ended the controversie; and might have done it: I say, in respect of authority without

without acquainting therewith any other Congregation at all. To the same purpose another sayth, (a) The Church of Antioch sent not to Jerusalem, as being bound in duty thereto: But in regard it was the chief place of Religion, therefore they made choose free of that Congregation; as knowing them to be best able, to resolve the controversie.

(a) D.
Whita.
Conc.
Qu. I.
6, 11

7. The thing then and there concluded, was divine Scripture, imposed upon all other Churches of the Gentiles, although they had no delegates there. v. 22. 28. ch. 16. 4.

8. Again if we consider the distance between Antioch and Jerusalem which was about 200 miles, (b) it is not probable that there was any combination of the Officers of both Churches, ordinarily to meet together, for election of ministers, administration of the keys, and to decide by joynit authoritie other cases and controversies. And therefore no ground at all to warrent the practice for which the place is alledged.

(b) French
Nov. test.
Fol. 96.

9. When the Prelates alledge Mat. 18. 18. to prove the hierarchy lawfull, observe how they are answered, (c) the particular acts of

(c) Park

D

the

Polit.

Eccles:

l. 38. 20.

p. 315.

316.

the Apostles, in cases alike, must alike be observed.

If this reason be good (at indeed it is) against them. Then it is no lesse so, against *Presbyteries* and *Synods*. Now if the present acts of *Provincial* and *Nationall Synods* be duly considered, it will easily appeare, that they are no more like to what was don in *Act. 15*. Then an apple is like a nut. For they medled not with any act of Church Government, but left the same (as they ought to doe) to the administration of the particular Churches: where as on the contrary the matters now handled in *Presbyteries* and *Synods*, are little else but what appertaines to the keys.

Object. 2.

2. It is objected, that howsoever the Churches of the Jewes in the old Testament, had many particular Synagogues; notwithstanding there was a *prætorie* or power over them, and they were all subordinate unto it: and hence (as *a pari*) it ought now so to be.

Answ:

Answer. It is a great mistake in such as make the particular Synagogues of the Jewes, like to the Churches now under the Gospel. For their Synagogues were not *synagoge* Churches of themselves, but parts

parts or members of that National Church; neither could they haue the vse of the most solemne parts of Gods worship, as were the sacrifices; neither could the chiefe ministers of their Churches, execute their office in them, but as they depended vpon the Temple in Ierusalem.

For as they had one onely Tabernacle, one Temple, one high Priest, one Altar: so thither must the people bring all their Sacrifices, *a* tithes, and offrings, and to offer them elsewhere, blood should be imputed to that man, *b* and he should be cut of from among his people.

But particular Churches now, doe stand in no such dependancie, for they are in all ecclesiastical matters equal and of the same authoritie and power, complet in themselves, furnished with Christ power and presence, and by the word and will of God they may enjoy within themselves, whatsoeuer spiritual privileges, prerogatives, Officers, administrations, and in a word, whatsoeuer promise or blessing of God is bestowed on the Church on earth generally considered.

Deut. 12.
5. 6. 7.
1 King. 8.
10. 29.
Iosh. 18. 1.
Ex. 29.
38. 39.
b *Leuit.*
7. 3. 4.
c *Mat.* 23.
1 Cor. 12.
27.
1 Cor. 5. 4
Ast. 20.
17. 18.
Phil. 1.
Ast. 14. 23
Reu. 2. 3
3. Chap.

2. And to apply this neerer to the purpose.

purpose: If we are to fetch the forme of
 Gouvernment, for the Church now from
 the Iewish Church: Then I doe not see,
 but it must follow necessarilie, that as in
 that *representative Church*, there was an
high Priest set over the rest, in whose per-
 son and administration, the representation
 of the Church was most perspicuous: so
 there must be in all *Nationall and Pro-
 vinciall Synods* (accounting themselues
 properlie *Churches or bodies Ecclesiasticall*)
 one officer over the rest, and as it were
 the *high Priest*. And thus the *Pseudo-
 catholick Church of Rome* hath a vniversal
 Bishop the *Pope* over it: the Episcopal
 Churches representative, *Arch-Bishops*
 and *Lord Bishops* over them: And so as
ad æquate should the Synods and Pres-
 byteries haue their officers over them, and
 there should alwayes be one or more
 Ministers over the Church of Ministers:
 And to say the very truth, this forme of
Church-Government fetch from the Iews,
 as it better suits with the Prelates in Eng-
 land, then the Presbyterers: so fits it
 the Papists better then either of them
 both: For there is one *head or vicar ge-
 nerall* over the *Catholick visible Church*

(as

(as they speake) as there was one high Priest over the whole visible Church then.

3. If the *representative Church* at Ierusalem be a *plat forme* unto vs, for our representative Churches now: then as there not onely was brought cases hard & difficult to be opened according to the law, but also there was the dayly sacrifices offered, and most solemn seruices performed for the whole national Church morning and euening continuallie without the presence of the bodie of the Church; so it should be now in our *representative Church* consisting of *Parish Ministers* and *Lay Elders* onely. There must be not onely the vse of the keyes, for ordination of officers, excommunication of delinquents: but there must be also the preaching of the word, and the administration of both Sacraments (which are most solemn seruices) whither the people be present or no. The inference is cleare and certaine. For to imagine a power of Christ in a Church of Officers for the vse of one solemn Ordinance out of the communion of the body, and not for an other, is altogether without ground from the Iewish Church,

4. To fetch the outward forme of Church Government from the Iewish Church, is to renue the old Testament or law, which so long since is abrogated and disanulled as hauing the shadow of good things to come. (a) For to speak properly the old Testament is nothing but that external politie instituted by Moses in the iudicial and ceremoniall law, for the dispensation of the typicall kingdom and Priest-hood of Christ: shadowed out by that of (b) Melchisedec King and Priest: represented by the administrations of Moses and Aaron: and after continued in the (c) Priesthood of the Leuites, and (d) kingdome of David and his sonnes till Christ came. Now the Iudicials (which were for the Government of the congregation civilly) are dead, and doe not bind any Ciuil politie saue as they were of Civil equitie: so are the ceremonials (which were for the Church Politie) deadly: I say euery order and ordinance thereof (being worldly and carnall,) may not be retained by any Church saue as any of them haue new life giued by Christ.

object: 3. Leaving sacred examples, we com now

to Ecclesiastical: And here it is affirmed that the power and Ecclesiastical jurisdiction which Presbyteries and Synods exercise over sundry particular Churches, is no other then what hath been the ancient practice of the Churches and people of God heretofore.

Ans: 1. If some late writers may be credited. This combination of Ministers into Presbyteries and Synods, is a device lately (a) taken up: for in all antiquitie there doth not appeare any one step thereof. b But at Geneva subjecting of Churches this way first began. c And til Calvin came thither all the Churches (how small soever) were yet free in themselves to practice every ordinance of God. (d)

Ans:

a Bilson
perpet.
Governm.
c. 16.
p. 387.
b Sutclif.
discipl:
cap. 8.
p. 138.

2. But least it should be thought, that these men standing for the Hierarchy, wrote partialle in the point: we will therefore lay their testimonie aside. And from their writings (against whom no such exception can be taken,) seeke to find out the antiquitie, or rather the Novelty of Classes and Synods.

c Bancra.
cap. 22.
p. 353.
Surv.
Compl:
Ch. p. 92.
93, 94.
d Hooker.
Eccl. Pol.
Preface.
p. 6.

During the whole time that the Apostles were on earth, all Ecclesiastical power was confined and bound within

the limitts onely of one particular congregation, and did not stretch beyond the same: This we haue shewed before, to be so certaine and cleare, as that it is on all sides acknowledged for a truth. I will therefore onely here set down a speech of

a de Rom.
Pont.

Quaest. I.

c. I, p. 14.

Whitaker (a) & so passe downward to succeeding ages. *Nos vero plane dicimus, &c.*

we (saith he) doe confidentlie affirme that at the first Churches were wont to be governed onely by their own Pastors. And were not subjected to any other either Churches or Bishops, &c. but they had all equal power in themselves, that is independant jurisdiction and government. neither sought they authoritie elsewhere. For the first hundred yeares

✓

immediately after the Apostles, all particular Churches had alwayes as the Cen-

b Cent. I.

l. 2, c. 4.

p. 391.

turies write (b) power and authoritie with in themselves, to elect and ordaine their own Officers, to reject heretickes, excommunicate offenders. And neither did any Ecclesiastical person or persons take vpon themselves, Ecclesiasticall jurisdiction over many Churches, but were tyed vnto that particular congregation onely, of which they were members, and by which they were elected into office. Touching

5 : or 6 : publick meetings of Ministers,
 mentioned in (a) *Eusebius*, (b) *Nicephorus* a l. 5. cap.
 and others, to be in this Centurie : How-23.
 soever the truth of the matter may be b l. 3. cap.
 iustly suspected ; considering they can 36.
 scarce tell, where their meetings were,
 nor who was present, Nor what the oc-
 casions were of meeting together : yet
 takin it *pro confesso*, that so it was : it proues
 nothing for the power of *Presbyteries* and
Synods as they are now : For they claim-
 ed not *jure divino* any Ecclesiastical ju-
 risdiction ouer many Churches : they
 medled not with ordination, excommu-
 nication : but all that can be gathered
 from old Writers of any credit is, that they
 mett of their own accord to conferre
 mutuallie together of the common af-
 faires of the Churches, as partly to be (if
 they could) of one iudgement and pra-
 ctice : partly to suppress the known
 heresies of that age. If we passe to the
 next Centurie that is from *Severus* to *Dio-*
clerians raigne, which is to the yeare of
 Christ about 295. here neither shall we
 find in any approued author, a combina-
 tion of Parish Ministers, and Lay-Elders
 into *Presbyteries* and *Synods*, clayming a

greater power and authoritie then every particular congregation had. We read in
a Euf. l. 6 Ecclesiastical histories, that neighbour
cap. 43 Ministers met sometimes when there was
Cyp. l. 3 any dangerous error broched, or weightie
Ep. 8 points to be determined:
Ep.

But let them shewes vs. 1: That particular congregations did this not of libertie, but of dutie and as being bound thereunto by an Apostolick institutio. 2. In those meetings of Ministers of sundrie Churches, they medled (and that principally) with excommunication and ordination of Ecclesiastical Officers: and let not these things to each particular Church as peculiar administrations belonging vnto them. 3. That whatsoever was concluded in those assemblies, the same was so authenrick and virtual: as euery congregation (whose messengers were present) ought (*volens volens*) to receiue the acts and sentences; and mought not (though they iudged it fit) practice quite contrarie to what the others had determined and agreed vpon.

Thus we haue shewed that for the space of 100 or 300 yeare in all antiquitie (if by antiquitie the first and purest age

of the Christian Churches be vnderstand)
no example of *Presbyteries* and *Synods* as
now they are doe we read of:

I confesse if we come down to *Constan-*
tines time, and to the times after, we shall
find things quite otherwise then they
were before: For then (as the learned
haue truly obserued.) Men began to de-
uise a new order & manner of Governing
Churches, according as they thought
fittest to agree with the times. And now
about this time, arose the first Beast out of
the sea which *Iohn* saw *Rev. 13.1.* Beeing
(as they called it) the Catholike Church
representatiue, consisting of the Prelacie
and Priesthood of many nations: As Pa-
triarques, Cardinals, Archbishops, Bishops
with diuerse other elected persons, who
being called and gathered into Counsels
or Synods (vsually called General Coun-
sels) did vsurpe the Government of the
Churches, and tooke on them the office
of Christ Iesus, in making Lawes and
Canons, erecting courts, instituting Of-
fices and Officers in matters of religion,
(both for the Government of the Church
and for the worship of God) to be of all
men obserued and obeyed.

Casaubon
ad Card.
pero. obs.

4.p.30.

31.
Whitaker
de Rom.

Pont. p. 5.
Mornau;

Hist. Pap.
p. 37 38.

Brightm:
in Apo. c.
2. p. 67.

And

And because this could not be affected by the power of the word (that is the sword of the Spirit) they procured the helpe of worldly Governours to compel and force all people by penall laws, to yeeld obedience to whatsoever these Synods or Counsels (how false soever) did agree and set down, and those that contradicted the same, were for it, to be cast out and condemned as hereticks. And thus in short time it came to passe that particular Churches were no longer free & independant; neither could be suffered (as before they had don) to exercise in and among themselves Ecclesiastical Government, and all other religious ordinances. but stand now vnder on other Ecclesiastical authoritie out of themselves. viz. *Counsels and Synods.*

And here by the way, I desire the Reader to obserue, that howsoever the Church Government left by the Apostles was now rejected: notwithstanding that which came next in place, was not the *Presbyterian or Classsicall way*: but indeed the *Papacie and Prelacie*; so that howsoever they are both from the earth, and formes if Government which have no
root

root in Christs Testament; yet I doe with confidence asirme it, that of the two (howsoever I say vnlawfull both) yet the Gouvernment by Arch-Bishops and Bishops is the more ancient.

But before I end with this answer, I desire all men in all places to take knowledge, that I doe not condemne all vse of Councils or Synods; but doe hold that diuerse men of diuerse Churches may lawfully be assembled together, to consult and aduise of matters concerning religion, and the worship of God, for their instruction and better information of their iudgments, and so a good and holy vse may be thereof. But that any Ecclesiastical person or persons, should make claim *iure diuino* of a power & Ecclesiastical jurisdiction over many Churches, either for the administration of discipline or any other thing: this I do deny, as being contrarie to that which the Apostles taught the Churches to practice: and so that which the primatiue Churches practised, 200 or 300 yeeres:

But all reformed Churches are Gouvern- *Object.*
ed by *Presbyteries* and Synods.

Ans. 1. That is enough if we say *Ans.*
with

with Christ from the beginning it was not so. In old time we find this doctrine wel-

a Greg.

Naz. ad

Greg.

Nissen.

Orat 3.

b Aet. &

Monu p.

1494.

c Contr.

2. Qu. 4.

liked a *Sanctorum patrum constitutiones quae proximiores fuerunt Christo agnoscamus.*

And since many others haue taught the same: b Those orders (sayeth Sanders the holy martyr) be most pure that come most nigh to

the example of the primatine Church. And c Willet speakes the like: As waters be

clearest that be neerest the fountaine; therefore as they said in the Council at

Nice; so say I, *E'ν αρχαία νομίζω.*

Hold still the old customes.

2. When the Papists alledge the Decrees of Synods, the opinions of fathers, the custome of men, and practice of the Church, for their discipline, obserue how the Presbyterens doe answer to it. We

(say they d) iudge it of small force in controuersy of religion, to be vrged with the bare

sentences of Fathers, or with decrees and counsels, much lesse with received custome,

or with continuance of time, for we admit no other iudge in matter of faith, then God

himselfe hath pronounced in his word. And so say we against them, in this controuersie

between them and vs.

Object. 5.

The last principal argument is from Reason.

d A Generall Confess. of Christian Church.

reason. And here (1) *Papists*, *b Prelates*,
and *Presbyteres* joyntly together, tel
us; that if people had the liberty which
we here plead for: manyfold disorders
confusion and discipation of Churches
would follow.

Answer. 1. When God hath established
an order, for the administration of his
own house, what presumption of man
dares change it. Thinkes he that he is
wiser then the Almighty; and can by his
foolish way and deuise bring more peace
and profit to Christs Church, then the
way if the all wise God? But what will
not dust and ashes presume to doe, against
his maker; and that forsooth with a shew
of a conueniencie, and to correct and re-
forme that which they conceiue to be im-
perfect in his doings. But it seemes in the
mean time, these little consider how
streightly the Lord hath forbidden such
practises and what dreadfull plagues he
threatneth against them for it.

2. If the people deserue to loose their
priuiledges in Church Government, be-
cause of some abuses committed in the ex-
ercise thereof: then by same reason, it will
follow, that *Presbyteries* and *Synods* must
lay

a Sculli.
Hierarch
Anarc.
l. 11. p.
134.
b Feild of
the Chu.
l. 3. p. 157
158.
c Pager
against
Best.
Pres:

64. Synes Privilege

lay down that Ecclesiastical iurisdiction which they haue assumed over many Churches; because in many things they haue no lesse offended in their administrations, what Counsels and Synods haue been formerly, how full of rage, vprbres, contention, ambition, appeares in a *Nazienzen* words, who was an Elder or Bishop, *I am minded (sayth he) to shun all Assemblies of Bishops, because I neuer saw any good event in any councel, but that through mans ambition and desire of contention, things out of order were not remedied, but made worse.*

3. If the peoples infirmities be a good reason that they should loose their right and power in Church affaires: then on the other side their virtues (as in slaying the rage of the Scribes and Pharises; in preferring Orthodox Christians before *Arrians*, and being themselves found in the faith; & when their Ministers haue bene hereticks;) is a good reason, that they should haue their Liberty and power still.

bMat. 21. 26.
Aff. 3. 26.
cSczom. 1. 7. c. 7.
dTheod. 1. 2. c. 7.



F I N I S.

od
ay
ey
ti-
ue
es,
a-
or
all
ew
out
of
e-

od
ht
he
he
re-
ore
in
ue
nak
ver

64 Syons Prerogatives

lay down that Ecclesiastical iurisdiction which they haue assumed over many Churches; because in many things they haue no lesse offended in their administrations, what Counsels and Synods haue been formerly, how full of rage, vpreres, contention, ambition, appears in a *Nazienzens* words, who was an Elder or Bishop, *I am minded* (sayth he) *to shew all Assemblies of Bishops, because I neuer saw any good event in any council, but that through maruclous ambition and desire of contention, things out of order were not remedied, but made worse.*

3. If the peoples infirmities be a good reason that they should loose their right and power in Church affaires: then on the other side their virtues (as in staying the rage of the Scribes and Pharises; in preferring the Orthodox Christians before *Arrians*, and being themselves sound in the faith, & when their Ministers haue bene hereticks:) is a good reason, that they should haue their *Liberty* and power still.

*Ep. 42.
ad Prorat.*

*Mat. 21.
26.
A. 3. 26.
c. Sczom.
1. 7. c. 7.
d Theod.
1. 2. c. 7.*



F I N I S.

on
ny
ey
ni-
ue
es,
a-
or
all
aw
bat
of
re-

od
ght
the
he
re-
ore
lin
ue
hat
wer